

worshippers pour milk on the form of a cobra carved in stone but say "kill, kill" if a real serpent comes, these devotees drive away the servant of God, who would eat if served, but to the Linga which cannot eat offer dish after dish of food. They prefer the counterfeit to the real thing. Then in giving and taking also there is the right and the wrong way. The devotee ought not to give and God's servant ought not to receive from helplessness as when the quarry that cannot run yields its flesh to the hound. To take so is to fall low, to eat human flesh. The giver should give, his body and his mind assenting. The man of God should take only what is so given,

Fasts and other religious observances are similarly reduced to mere form by ignorant persons. They are meant to develop self-control and endurance, but are often undertaken because one can so enjoy delicacies. The discipline of milk, the discipline of the cream of milk, and when cream is over, the discipline of rice and ghee, of butter and of sugar; discipline meaning that a man eat only these things and nothing else. Basavanna saw people with these disciplines but not the man whose discipline was of gruel. Real discipline is something far different. Endurance in whatever happens were discipline, to do without erring were discipline, to speak without uttering falsehood were discipline; when the

servants of
God come, to give them what one hath as
to the
owners, that were the discipline of
disciplines. Men
should attempt these disciplines, not those
easier ones.
Basavanna's code of conduct for men is thus
very high.
Man becomes immortal by a good life and
remains